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THE

Commonweal

AFTER THE RIOTS

Farewell to Formosa?

by Harold C. Hinton

WHAT IT MEANS

To Love One Another

by Aelred Graham

Protestants in East Europe
by Robert Tobias
Third in a Series on
Religion behind the Iron Curtain

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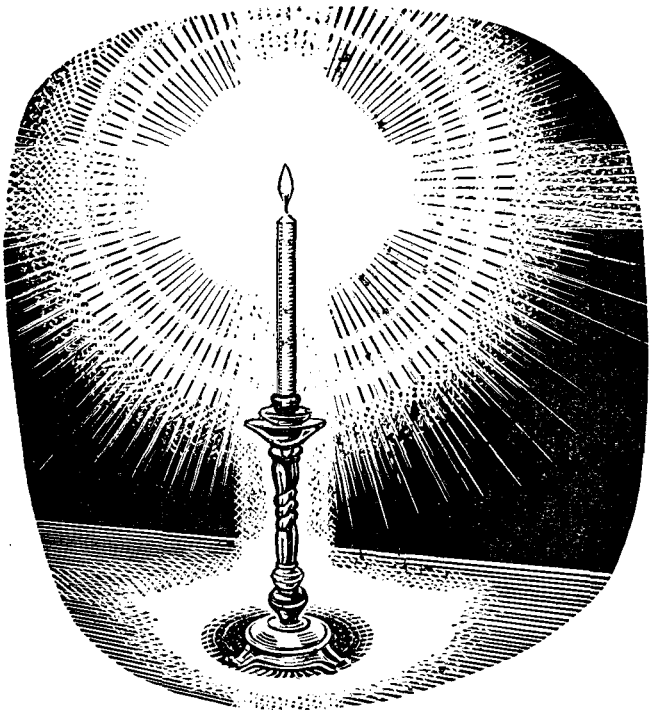

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THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-THIRD YEAR OF PUBLICATION

week by week

THE LAYMAN'S ROLE

ACCORDING TO the Official Catholic Directory for 1957, just published by P. J. Kenedy and Sons, there are in the United States, Hawaii and Alaska a little over thirty-four and one-half million Catholics—an increase of almost a million over last year. So far, reactions to this figure have been mixed, but most Catholics seem to regard the figure as a comfortable indication of reasonable, if not startling, growth. One exception is Father John B. Sheerin, editor of the Paulist-published *Catholic World*.

"Last year," Father Sheerin wrote in the June issue, "it took about one thousand Catholics to produce four converts. We received about 140,000 converts into the Church in the U.S., a figure that was probably exceeded by the leakage. Oh yes, we are increasing in numbers but that increase is mainly due to the high Catholic birth rate . . . if conversions are an indication of health, the Catholic Church in America is sick."

Many people will not like Father Sheerin's remarks, but as far as conversions go the figures seem to bear him out. Even among those who do agree with him, there will be wide disagreement as to what should be done. As Father Sheerin sees it, "the answer is a more alert, alive and apostolic laity," and he thinks much of the blame for the failure to produce such a laity to date rests on our educational system, as well as on the American tendency to shy away from discussion of religion lest it produce "tensions."

"I know many a lay Catholic who thinks a lay apostle is a crackpot who should leave this business of converting non-Catholics to the clergy," Father Sheerin wrote. We think this is true enough, and we suspect that most people with any acquaintance with the subject would agree with him—although it should be noted that this attitude toward the apostolic laymen is found as often among priests as among other laymen. Why else have so many members of apostolic lay movements come to regard their pastor as just one more obstacle to be got around if they can?

The problem raised by Father Sheerin is a big one, and it will, we hope, be widely discussed. We cannot pretend to solve it. All we can do is raise a few points that might have some bearing on the subject.

AS FAR AS education goes, we have no faith at all in the "gimmick" solution. Adding a course on Catholic Action is no cure-all, by any means. Neither is changing the name of the traditional religion course to Dogmatic Theology I and II, while the content and general attitude toward the course remain essentially the same. What is needed is a good hard look at the role of religion in the college and university and a thorough-going revision of the curriculum accordingly. With some obvious and honorable exceptions, it is still true that the academic content and intellectual level of the courses in religion in most Catholic colleges and universities simply do not compare with those in, say, philosophy or history or literature.

Beyond this, it should be remembered that the goal of having laymen take a more active role in Catholic life in the United States will not be reached in one giant step, by official proclamation, but in a series of small steps which could and should begin immediately. Last year, for example, Cardinal Stritch of Chicago urged the establishment and strengthening of parent-teacher groups in parochial schools. This is the kind of thing we mean.

The Church is not a democracy, except in the classic sense that a laborer's son can wear the robes

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of a Cardinal. Questions of dogma and morals cannot be settled by counting noses. But in the normal parish, especially in connection with the parochial school, many purely practical questions arise on which parents might very well expect to be consulted. When a pastor or principal settles such matters unilaterally, it is no doubt quicker and "more efficient" in one sense. But if the long-range goal is active participation of the laity in the apostolate of the Church, that sense of participation will first have to be built in a multitude of such small but significant ways.

"We are coming into the era of the layman," Father Sheerin says. Right now, however, it seems to us that the relationship between clergy and laity in this country suffers from an obvious "culture lag." Before this can be overcome, many lay people will encounter priest after priest who thinks the layman's role is to be seen on Sunday and not heard, ever. Many priests will have to suffer laymen who are more zealous than prudent, more eager than informed, more nuisance than help. But such inconveniences must be borne as part of the price we must pay in a period of transition from one era to another.

Above all, we need to give more thought to the vision of the Church we are communicating to people today. If we must all bear witness to Christ and the Church, we must think seriously about the nature of that witness. Today, for instance, we think many people get a highly distorted picture, seeing the Church only as a kind of policeman—a sort of international Watch and Ward Society, intent only on banning movies or burning books or boycotting stores.

Here, surely, is a major consideration. There can be no question of altering or "watering down" the Church's teaching. But every age is tempted to emphasize this aspect or that to the detriment of something else, and our age is no different. People know the Church through us. If so many get a distorted picture of the Church, all the fault is not, surely, in the eye of the beholder.

PLYMOUTH'S DAY

HOW MUCH is there to the contention that the rather spectacular voyage of the *Mayflower II* is primarily a commercial venture? It is the brain-child of a British public relations man, who was one of those making the difficult 53-day crossing in a modern replica of the Pilgrims' sailing craft. A number of means were utilized to finance the undertaking: sale of TV and magazine rights; the transporting of certain British products for sale and display; distribution of an official model of the craft in American five-and-ten-cent stores; the Mayflower II Exposition, to be open in New York between July and Thanksgiving; the fifty thousand Mayflower "covers" to be sold to stamp collectors at a dollar apiece.

Even so, it is doubtful that Commander Villiers and his men stand to make a killing from the enterprise, while those who stepped forward to chip in at various stages to bring the undertaking to completion can hardly be credited with supplying its motivation. Warwick Charlton himself, the man who conceived the idea, had in view better relations between Britain and the United States.

Because of the present fanfare, the voyage and reception of the *Mayflower II* have been unfavorably compared on the score of commercialization with the 350th anniversary observances at Jamestown, Va., which the Commonwealth of Virginia itself has in hand. Here the state has invested in extensive preparations, with as many as three million visitors as a goal. Replicas of the *Susan Constant*, the *Godspeed* and the *Recovery* lie at anchor in the James River. The Jamestown exhibit includes a lifelike reproduction of the first permanent settlement of wattle and daub houses and a historical museum containing, among many other objects, an original copy of the Magna Carta. If for the moment the Pilgrims are getting the play, the Cavaliers will be even more prominently in the limelight when Queen Elizabeth II visits Jamestown in October.

There were religious and other differences between the Pilgrims and the Cavaliers, although both stemmed from a common religious and political tradition. They braved a hostile unknown in pursuit of their ambitions and beliefs. The rigors of the New World in the early seventeenth century were such that before their first spring half the Pilgrim settlers had died, while less than fourteen per cent of the British settlers in Jamestown survived the first eighteen years. It is actually a happy coincidence that the founding of both Virginia and Massachusetts should be celebrated in the same year, for each of these strands in this nation's beginnings reinforces the other and reminds us of the devotion of those courageous men and women to the cause of freedom and to their religious beliefs.

But to return to the original worry about over-commercialization. The taxpayers in both countries have been spared what could only have been considered an onerous expense. The monetary incen-

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tive to popularize the courage of the Pilgrim Fathers and the Virginia Cavaliers means that such sources of patriotism will be dramatized for millions of Americans. Both the British and the Americans are noted for their spirit of enterprise, anyway. That these allied peoples are notable for their courage and their devotion to political and other freedoms is what is effectively being brought home to great numbers this year at Jamestown, Virginia and Plymouth, Massachusetts.

KHRUSHCHEV ON TV

COMMUNIST leader Khrushchev is reported to be pleased at the effect his recent C.B.S. television interview has had in the United States. He has every right to be pleased. He was able to present Russian views, in a most effective way, to a vast American television audience, and perhaps to an even greater world-wide audience through the circulation of a kinescope of that broadcast. But beyond this, the Khrushchev broadcast seems to have created in this country a near-panic of fright and recrimination. This is a result that must have been beyond the fondest Russian hopes for Mr. Khrushchev's television performance. Even so, Russia has been quick to turn this unexpected but, for her, happy train of events into a decided propaganda advantage.

While the Russians were proclaiming their desire for fuller communications between their country and the United States, President Eisenhower seemed to regret that C.B.S. had presented the Khrushchev interview at all and implied that there was something irresponsible and meanly "commercial" in the action. C.B.S. was forced to defend itself, in paid advertisements, against widespread criticism of its having supplied the Russians with a "sounding board." A follow-up program of analysis and rebuttal of the Khrushchev arguments was hastily arranged by the company, with various prominent Americans making up a panel of commentators. One of these, AFL-CIO president George Meany, withdrew from the program at the last minute because it was planned to show excerpts of the original broadcast as bases for discussion, and Mr. Meany felt it would be wrong to be associated, even in an indirect, electronic way, with an admitted Communist propagandist.

Among the many public figures who made statements, only Senator Lyndon Johnson had the imagination and good sense to use the Khrushchev broadcast as an occasion to offer a plan for public communication, on a regular, reciprocal basis, between Russian and United States leaders. Aside from this, the official and unofficial American reaction to the broadcast has been confusion. C.B.S. continues to be criticized—in editorial comments, political speeches, letters to the editor—for presenting the program in the first place, for not supplying "immediate and adequate refutation," for offering kinescope recordings of the broadcast to interested TV stations here and abroad.

Why are we so fearful? If we believe in freedom of information and the power of truth—as we tell the world we do—we should welcome broadcasts like this one. The more intimate our knowledge of Nikita Khrushchev and the Russian people the better. And, of course, the more intimate their knowledge of us the better—for them and for us.

It is Communist Russia which needs to hide behind an iron curtain. We do not have to protect our people from the "revelations" of the Voice of Russia. An American reply immediately after Mr. Khrushchev's broadcast would have been a good thing, perhaps, but it was no calamity that there was not such a critique. And as for the people in foreign lands who may see a filmed version of the interview, they will hear nothing they have not heard before. If we deplore Mr. Khrushchev's lies, let us simply tell the truth—via the U.S.I.A., for instance—and not attempt to suppress his words as though we were afraid of them.

Whatever is decided on this question of television or other interchanges between Russia and the United States, we have lost an opportunity, before the world, of putting into practice, quickly and confidently, what we preach about one of our most cherished freedoms.

PAY-TV DRAWS NEARER

ONE OF THE recipes for better television programs has long been to pay-as-you-go. The hope is that programs developed for paying subscribers would embody a considerable improvement over the entertainment which is now dreamed up by advertisers to keep viewers on hand for the commercials. Few would argue that it is not worth a try. Bartlesville, Okla., a town of twenty thousand, is to be the scene of just such an experiment this summer, with the help of the Southwestern Bell Telephone Company. Thirteen first-run movies and other programs are included in a month's subscription which costs the viewer $9.50.

It seems that for the wired type of pay-TV,

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cooperation on the part of local telephone companies is essential, as stringing the lines required would be prohibitive in cost without use of already standing telephone poles. Meanwhile the Hollywood A.F.L. Film Council has pushed things that much further by urging the F.C.C. to authorize extensive testing of the public taste in this regard. The Council's resolution envisages not only higher TV standards but also additional employment opportunities. What is still a big question is whether the nation's TV audiences would to the required extent be willing to pay for more substantial TV fare.

MAO'S SPEECHES

EARLY REPORTS of the secret speeches Mao Tse-tung delivered to Chinese Party leaders led many to speculate that he was asserting, against the Soviet rulers, his strength as an ideological leader. Fuller reports, however, suggest that the speeches result, in good part, from serious domestic difficulty. The consequent wave of "excess" criticism reported in the leading Chinese Communist newspapers supports the latter view.

The item which probably gained most attention when the large excerpts of Mao's speeches were printed here was his statement that 800,000 "enemies of the people" had been executed by security forces in China. But since 1954, Mao said, methods of terror have been replaced by "persuasion and education." It is not an indication of complacency to say that the murders admitted by Mao are scarcely surprising. The history of Communist Russia shows that sudden industrialization and forced collectivization can be accomplished only by exploiting the people ruthlessly; and responsible commentators put the actual figure much higher than did Mao.

More important, at this point, are the reasons Mao gives for turning from the reign of terror to methods of persuasion. He drew a distinction between two kinds of "contradictions": those between a nation and its enemy and those within the nation itself. The first kind may be overcome by force, but the second kind, which he said existed in China, must find a different solution. If it does not, if force is primarily relied upon, the people will be separated from their leaders with results that Hungary has made sufficiently clear. With this in view he advocated more open discussion and conflict of opinion. "Let a hundred flowers bloom, let a hundred schools of thought contend."

Now the schools are contending so strongly that many Chinese Communists are worried. People have begun to attack the present dictatorship and have questioned the role of the Communist Party. The *People's Daily* has reprimanded those who voice these critical views, saying that they can go too far. This can scarcely be what Mao had intended or expected.

Whatever the primary motive behind Mao's speeches the consequences would seem to be favorable. For the Chinese people, "persuasion," however harsh, would be a definite improvement. China and Russia are now separated on strong theoretical grounds, for not only has Khrushchev denied contradictions within Russia, but Mao has revised the theory of class struggle for countries other than his own.

In fact one of the most significant aspects of Mao's speech may well be the effect it will have on the satellite countries of East Europe. Western observers have gained their information from Poland, where the new concepts enunciated by Mao find strong and ready adherents. Poland and other satellites may find a strong spokesman for views they would like to hold. It would be foolishly optimistic to look for a rapid disintegration of the Soviet empire, but the accumulation of serious "contradictions," in theory or practice, can only be welcomed.

EX-COMMISSIONER MURRAY

AGAINST THE wishes and advice of a great many people—Congressmen, other government officials, interested parties public and private—Mr. Eisenhower has failed to reappoint Thomas E. Murray to the Atomic Energy Commission. Both new nominees were aides to President Truman, and no doubt by selecting them the President hoped to mollify the Democratic supporters of Mr. Murray. First indications are that the maneuver has not succeeded very well: Congressional reaction to the failure to reappoint Mr. Murray is angry. Accordingly, the two gentlemen nominated by the President, both comparatively unknown, can expect a not very cordial reception when they go before the Senators.

We regret Mr. Eisenhower's action, and we cannot agree with his apparently complete reliance on A.E.C. Chairman Strauss. The right of the Chief Executive to make executive appointments as he sees fit cannot be questioned, but appointive actions can be disapproved. We disapprove of this one.

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Farewell to Formosa?

"IT HAS LONG BEEN OBVIOUS THAT EXISTING AMERICAN POLICY WOULD SOME DAY HAVE TO BE REVISED"

HAROLD C. HINTON

FOR ABOUT SEVEN years now the United States government has built its Far Eastern policy around an almost total hostility to Communist China and an undeviating support for Nationalist China on Formosa. If it has been in tune in both respects with American public opinion, it has been conspicuously out of step with opinion not only in Communist and neutralist countries, but in many countries which are our allies. If any further evidence of this disharmony is needed, it is provided by the recent relaxation of British restrictions on the export of nonmilitary goods to the Chinese mainland, at a time when the United States still maintains a total embargo on trade with Communist China.

It has long been obvious to students of Chinese affairs that existing American policy toward both Communist and Nationalist China would some day have to be revised, though not necessarily reversed. It appears that that day is now at hand, though few would have anticipated the signs which point to its imminence—the anti-American riots on Formosa on Black Friday, May 24.

In view of the detailed coverage which the riots have received in the American press, it hardly seems necessary to dwell on the fact that they were not spontaneous and were not produced mainly by the acquittal by an American court martial of an American soldier who had shot a Chinese. There is enough evidence for this conclusion in the carefully prepared flags carried by the rioters and in the fact that it was the American Embassy and the offices of the United States Information Service, rather than American military personnel, which were the main targets of the rioters. The shooting and subsequent acquittal were probably no more important as a basic cause of the riots than anti-American feeling on Formosa resulting from the failure of the United States government to intervene in Taipei's current heated dispute with the Diem government over the citizenship of Chinese living in South Viet Nam. For the actual explanation of the riots, we must look beyond this issue too.

Mr. Hinton, a frequent contributor to The Commonweal, is a specialist in Far Eastern affairs.

Some American correspondents have concluded quite correctly that some element or elements within the Chinese Nationalist government were probably involved in the riots. To my knowledge only one, George Sokolsky, has gone further than this and ventured the opinion that Peking was also involved. These conclusions emerge as reasonable when the relevant evidence is examined. The riots then appear as only one important link in a chain of events leading, in the absence of some countervailing force, to the eventual withdrawal or ousting of American personnel and influence from Formosa and its probably peaceful incorporation into Communist China.

There are many valid reasons why all Chinese Communists, and at least some Chinese Nationalists, should desire such an outcome. From the Communist standpoint, it would constitute an immense political and propaganda victory, would probably solve the problem of Communist China's admission to the United Nations, would virtually clinch the support of overseas Chinese in Southeast Asia for the regime in Peking, and would constitute a huge psychological and diplomatic defeat for the United States. There would also be some military advantages to Communist China, although there is no reason to accept General MacArthur's statement of six years ago that Formosa is essential to the security of the United States.

Incorporation of Formosa into Communist China, peacefully or otherwise, would probably be very unwelcome to most of the native Formosans, who appear to prefer independence to rule by either side, and to the older Nationalist leaders, most of whose adult lives has been spent in ineffectual attempts to combat Communism in China. One need not assume, however, that the latter would be executed in the event of a peaceful "liberation" of the island from the mainland. There are plenty of former high-ranking Nationalist officials and generals now holding honorary posts on the Chinese mainland, and there could easily be more. As long as they behave themselves, there is no need for the Communists to execute or imprison them; they are useful window dressing, and the problem which they pose is one which will take care of itself as they

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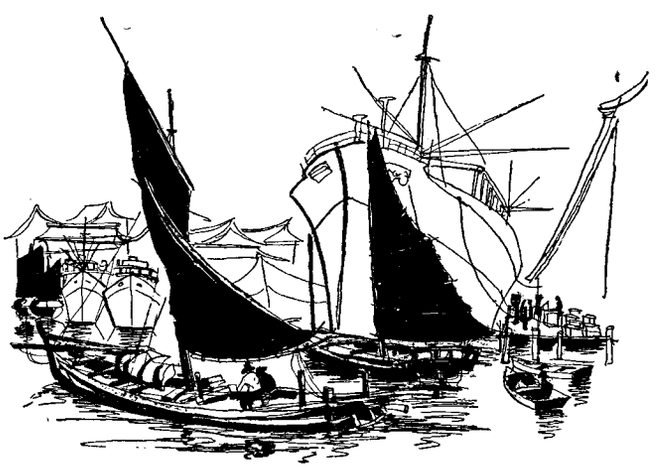
die one by one, of natural causes. The antipathy toward a peaceful "liberation" of Formosa which appears to animate the older Nationalists on the island probably stems not so much from physical fear as from a feeling that collaboration in such an outcome would destroy their personal integrity and historical standing. Like their former colleagues now on the mainland, they have only to hang on for a few more years until death takes them from the scene of their afflictions.

THESE CONSIDERATIONS do not apply to Nationalists of, say, fifty years of age or less. They have a fairly respectable life expectancy, barring accidents, and must try to look a decade or two into the future. As things now stand, their prospects are bleak indeed. The government which they now serve is kept in being almost solely by massive American aid and military protection. There would be little chance of reconquering the mainland even if the United States gave full and active support to such an adventure, which it almost certainly would never do. Most of them are mainlanders, not native Formosans, and there seems no chance of their ever seeing their native provinces again except by arrangement with Peking. In January 1956 Chou En-lai promised immunity from harassment and a chance to live and work in his native province to any Nationalist who defected. Chou's principal omission, a promise that if such an individual did not like what he saw he could return to Formosa, was thoughtfully supplied by former Nationalist general Fu Tso-i in a speech made shortly afterward. Such offers are not without effect on men in an increasingly homesick and discouraged frame of mind. Finally, given the wavering character of American foreign policy, Nationalists must worry that in time the United States might abandon Formosa to its fate. Against this feeling they must weigh the possible alternatives of present action.

If the Chinese Communists can bring little military pressure to bear on Formosa itself at the present time, they can do a great deal to the offshore islands, where some fifty thousand Nationalist troops are stationed. This is particularly true in the case of flat, vulnerable Quemoy, which lies in the harbor of Amoy within range of Communist artillery. Until recently the Communist positions opposite Quemoy had to be supplied by sea, and this process was seriously hampered by Nationalist control of Quemoy. This is no longer the case. On December 9 the Communists officially completed a rail line linking Amoy with the main rail network of South China, and a Communist general remarked publicly that the line would contribute not only to the development of the economy of the backward province of Fukien but also to the "liberation" of Formosa. The next day the Nationalist Central News Agency reported the existence of a rumor that Chiang Ching-kuo, Chiang Kai-shek's eldest son and a major power on Formosa, had been in Peking negotiating with the Communists. Unlike other similar reports, this one was not denied; neither was it confirmed. This report would be no more significant than other rumors of secret negotiations between the Nationalists and the Communists if it were not for the close connection in time with the completion of the railway to Amoy, which permits or will soon permit the Communists to bring overwhelming pressure to bear on Quemoy whenever they choose.

February 28 of this year was the tenth anniversary of a serious popular anti-Nationalist revolt on Formosa; from the Communist viewpoint, and in a country very conscious of anniversaries, it would have been an excellent date to announce or reach some sort of agreement with the Nationalists. On the day before the anniversary, a Supreme State Conference, the highest purely governmental gathering envisaged by the Chinese Communist constitution, convened in Peking. The fact that the text of Mao Tse-tung's remarks before the conference have never been published may or may not be significant. We have since learned that he stated that even in a "Socialist" state "contradictions" can exist among groups and individuals, and that the Chinese Communist Party must behave itself more tolerantly so as to minimize "contradictions" with the people; in short, a person need no longer be considered a "counterrevolutionary" merely because he criticizes some act of the Party or the government. Editorials giving the gist of Mao's remarks on this subject have been published in the Chinese Communist press and reprinted in *Pravda,* and one wonders why the text has not been released. Perhaps Mao criticized Soviet intervention in Hungary, as he is reported to have done in another unpublished speech delivered in January of this year. Perhaps he said something about the prospects of an agreement with the Nationalists.

At almost the same time that the Supreme State Conference convened in Peking, the Central Committee



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of the Kuomintang met in secret session on Formosa, with all high government officials present. All we know of the outcome is a statement issued by Chiang Kai-shek on emerging from the session, to the effect that all's right with the world and Communism in China is on the verge of collapse. It hardly seems likely that this was the sum and substance of the discussions.

IT IS AN interesting fact that until very recently Chinese Communist propaganda was taking a very hopeful view of the prospects for an early "peaceful liberation" of Formosa. The only forces blocking it were asserted to be the Formosan independence movement in Tokyo, and, of course, the United States. Even Chiang Kai-shek was alleged to be ready for an agreement, and as a result the American "imperialists" were working industriously for his overthrow. It would probably be too hasty to dismiss this as mere wishful thinking; more likely this propaganda was a case of attempted suggestion.

The stage was now set for the Black Friday riots, but the cue had not yet been given. The cue was apparently the announcement early in May that the United States would send a unit of Matador guided missiles to Formosa. Clearly this news was highly unwelcome in Peking, and probably also to anyone on Formosa hoping for a peaceful agreement with the Communists. It was clearer than ever that such an agreement would be impossible without the prior elimination of American influence and protection from the island. Since the United States is too strong to be expelled by force, and since the use of force would in any case render Formosa a ruin and a liability, the United States must be persuaded to withdraw at least part of its protection of its own accord. The quickest way to accomplish this would be to bring about some sort of rupture between the American and Chinese Nationalist governments.

If such was the aim, it was admirably served by the Black Friday riots. Formosa is a police state, and yet for four hours the police did nothing to control the mob, which finally had to be quelled by troops brought in from outside Taipei. If the police were under orders not to interfere with the rioters, who gave them their orders? One cannot be sure, but it is clear that Chiang Ching-kuo exerts great influence in police circles on Formosa.

If, as seems very likely, there are elements on Formosa anxious to come to an agreement with the Communists, it seems equally likely that Chiang Kai-shek himself has rejected Communist overtures and made his rejection plain by his role in putting down the Black Friday disorders. Partial confirmation of this view can be found in current Chinese Communist propaganda, which has shifted from commiserating with the Generalissimo to denouncing him once more. And yet, if influential younger men on Formosa, with greater life expectancy, favor such an arrangement, it can only be a question of time before their view begins to prevail. If it does, the United States can hardly continue long in the position of defending a regime which does not want to be defended. Instead of our betraying the Chinese Nationalists, as we have been charged with having done in the past, we might then find ourselves cut off by them. In that case, the cornerstone of our Far Eastern policy for the past seven years would prove to have been founded, as many have long suspected, on sand. Surely it is time that this possibility, with its grave consequences, be given serious public consideration.

The evidence here produced is highly fragmentary and not conclusive, and the tentative conclusions could be wrong. Nevertheless, it is evidence, and about all the evidence one could expect in the nature of the case, and not merely speculation. If it served only to indicate a capability of the Chinese Communists, and not to predict accurately the future trend of events, it will still have served a useful purpose. The cardinal mistake in warfare, military or political, is to underestimate the enemy. We have done this time and again in our past dealings with Communist China, and it is time that we stopped doing it.

LAZARUS, UNTOMBED

Lazarus, untombed,
Walked the Bethany road
Gravely. The crowd split
From the light in the pallid
Flesh, the unfocussed
Eyes in the skull face,
The haloing stink.

Birds stilled, sheep
Started, grass curled
As he came. He shunned
The quick sun. A month
Dark in his room he grudged
Blood's knock, belly's
Growl, eyes' dawn.

Atonement came. He herded
On the hills, laughed and feasted
At harvest, shearing, weddings,
One of them his own.
Some nights he woke her crying
Christ, come again!
Raise me from this death.

JOSEPH P. CLANCY.

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RELIGION BEHIND THE IRON CURTAIN III

Protestants in East Europe

ROBERT TOBIAS

PROTESTANTS in East Europe, like Orthodox Christians, Roman Catholics and Jews, have had their martyrs, their anti-Communist warriors, their "progressive democratic" clergymen, their defections to materialism and their escapees to the West. On the whole they have experienced the same social and political changes, have been subject to the same laws, and continued their work in the same atmosphere as have other religious groups. All have had churches to rebuild, leaders to replace, support to secure, and new governments to deal with. At several points Protestants—some, not all—have responded in a particular way.

There are probably thirty million Protestants in East Europe, ranging from East Germany, where they comprise nearly eighty-five percent of the population, to Bulgaria, where they number only fifteen thousand in a total population of seven million. Of these thirty million some twenty million are Lutherans, situated principally in north-central Europe (East Germany, Latvia, Estonia, Silesia and the border area of Slovakia-Hungary). Five million are Baptist-Evangelical Christians in the Soviet Union. Three million are Reformed (Calvinist and Hussite), situated principally in central East Europe (Hungary, Transylvania and Czechoslovakia), with a small number of Methodists, Baptists, Unitarians, Congregationalists, Arminians, Adventists, Old Catholics and others scattered through all countries. Since the venue of Communist regimes, Protestantism in the satellite states has lost seven million members, while in the Soviet Union four million were gained, principally by conversion.

Beyond statistics, and these too may be questioned, any picture of Protestantism in East Europe will have many exceptions. There are, however, certain distinct emphases which stand out and which can be mentioned.

Protestants have placed strong emphasis on the ministry of the church in the world, particularly through the laity. Laymen and laywomen in many parishes meet regularly for Bible study and for mutual encouragement and counsel on present problems. Through such groups they maintain fellowship in everyday life, arrange to visit the sick and families of children having difficulties with school authorities or with religious instruction. In several cities men and women in factories and mines meet together for Bible study, for prayer, and mutual guidance. Similarly, students have been bold to express their faith and Christian teaching on contemporary problems to fellow-students in private and public meetings.

In East Germany special conferences have been organized to train lay "home visitors" in pastoral guidance and home counseling, and to equip them to help parents deal with critical issues: the Christian faith as related to work, to political authority, to peace and freedom; the meaning of the church, its structure and functions; the church and the world, secular ideologies, and so on. Special "Bible weeks" in one year reached two thousand communities and brought together as many as ninety per cent of the people in some local communities. In another area Christian "shock troops" systematically visited homes to pray, counsel and leave helpful tracts and scriptures. In the U.S.S.R. reports indicate that Christian laymen have penetrated atheistic societies, youth groups, the army and other bodies to make their witness.

The emphasis is more on each individual than on numbers. One Protestant stated, "We do not strive for numbers, although we take joy in the conversion of every sinner. Figures interest us very little and we are not especially concerned with statistics." Nevertheless, in a time of crisis this work of the laity has reached out and ministered to individuals in a way the institutional church previously could not. This has also had its effect on the structure of the church. Lutheran Bishop Otto Dibelius recently declared before the all-German Lutheran Synod that the church was "taking the big step from being a National Church to becoming a church of practicing evangelists."

PROTESTANTS have not generally regarded religious instruction in the public schools as absolutely essential to the life of the church. Many agreed with Lutheran Pastor I. Veoreos of Hungary, when he said, on this question, that "where God closes one door, he opens another." Protestants have nevertheless considered the religious instruction of their children essential and have taken measures to provide it. In East Germany several thousand lay "catechists" have received special training for work among children,

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whether in the schools, in the churches or in private homes. Parents also have joined together to form groups on child teaching, and much of the religious instruction is being given by parents in the home. In one country religious training has been given in a traveling circus van.

And while present religious instruction may not be as systematic as in earlier times, the quality and spirit of that given in the homes, in the immediate family circle, in neighborhood Bible study groups, during pastoral visits, and through the intensity of witness of those children who dare be seen worshipping in the sanctuary may more than compensate for losses in system and quantity.

Most Protestant churches have had active youth programs, and these have now been largely assimilated into the life of local congregations. There, young people meet for Bible study, for prayer and singing and continue their evangelization, charitable work, special retreats and occasional public meetings.

The problem of replacing several thousand clergymen lost in the war and since (more than one thousand in East Germany) has been a difficult one for all churches. Facilities for training are greatly limited, and candidates are discouraged from the ministry. Even so, the numbers of candidates have exceeded the facilities available. In this situation Protestants are experimenting with new training methods: extended "internship" with an experienced clergymen, followed by examination; private tutoring and special short institutes for university graduates, after which they are sent out as lay-pastor-missionaries. An effort has also been made to fill the present gap in East Germany by bringing pastors from West Germany, but so far the government has not granted residence permits for this purpose.

In the meantime thousands of parishes are without trained, ordained clergymen. In one country evangelistic teams of laymen and clergy have been organized to tour and minister to pastorless areas. In another, laymen conduct Sunday services, read the Scriptures, lead in prayer, read a sermon from the bishop and make their own personal testimony. The main problem arises at the point of the sacraments, particularly for churches without "ordained" elders. Even among Lutherans in East Germany, however, lay elders, neither ordained nor given special permission, have administered the sacraments. "There is no other choice," they say. "In this situation we feel that we follow our Lord's command. The people hunger for God's grace. How could we turn them away?"

For such reasons the expressions "priesthood of all believers" and "gathered churches" are to these Protestants more than abstract concepts for discussion by theologians. They believe that God's grace is known, whether "properly" or not.

It is reported that among pastors confessional and theological argumentation holds little interest. Nor is there much interest in defending the tradition of a particular church or developing its influence, but simply in making the Lordship, the mercy and grace of Christ real to perplexed and tormented people. The tone of preaching is strongly evangelistic and pastoral. Institutional standing and titles mean little. Pastors living in primitive quarters have, in the minds of their flocks, been transformed from theological scientists to fellow-human beings and counselors, both shepherds and fellow-members of the flock.

FINANCIAL support for church work varies. In all countries Communist governments have assisted with the reconstruction of certain church buildings. In Czechoslovakia, Rumania, and Bulgaria funds are provided by the state for administrative expenses and salaries of pastors. Churches in these countries may not receive funds from abroad nor make local collections except as they are deducted from government support. Also, church appointments can be made only with government approval. In East Germany and Hungary, where the churches have long depended on the government to collect church taxes or provide outright support, this is now being cut off on a graduated scale and the churches must eventually provide support for their work direct from the believers (and this must be done, according to the East German Government, within the church walls and not by collections outside or door-to-door solicitations). The churches no longer have income-bearing lands or other property.

In principle it is not too difficult for Protestants to accept that the church should be supported by believers, but the transition to support by believers may be difficult for churches formerly supported by the state. Many, however, like the Russian Evangelical Churches, will welcome this possibility: "Our brothers and sisters have learned to sacrifice not only everything within their power, but even beyond their power . . . the generosity of our believers finds expression in large offerings which cover all the needs of the work of God in our country."

Since 1950 there has been an increase of Protestant religious publications, including concordances, devotional calendars, theological journals, and ecumenical newssheets. In Slovakia a new translation of the New Testament Psalms has just been completed and work goes forward on the Old Testament. There are still conditions which must be met before publication, and Western publications are subject to confiscation; as for example, the recent issues of Berlin church papers reporting on the all-German Synod of the Lutheran churches in Berlin. It should be noted that in the past, when restrictions on religious publications were most severe, a publication in one country normally touching

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less than one per cent of the population reached as many as ten per cent by being passed from person to person.

Protestants in East Europe have a long tradition of ministering to human need through social institutions: orphanages, kindergartens, hospitals, homes for the aged and abnormal. When these, with a few exceptions, were taken over by the governments, Protestant Christians continued their social ministery more informally within local congregations as well as beyond on an individual basis. Large-scale programs of Christian relief and reconstruction, however, have not been permitted, to the great regret of Protestants within and without East Europe.

Ecumenical contacts between Protestants in the East and in the West have expanded since earlier days when East European governments curtailed contact by "laws against friendship with the West." Incidentally, such laws seemed to have exactly the opposite of the intended effect, and East European Christians were the more fervent in expressing their deep sense of the reality of the Universal Christian Fellowship. More recently the exchange of visitors between East and West, temporarily set back by the Hungarian crisis, has been expanding. Selected churchmen, students and laymen have met together on both sides of the East-West boundary. The Central Committee of the World Council of Churches was able to meet in Hungary last August, and several representatives from East Europe have been attending the meetings of the World Council's Central and Divisional Committees in other parts of the world. Within East European countries ecumenical interest has taken organic form, in the establishment of ecumenical institutes and councils with staff and regular programs (Hungary, Czechoslovakia, Poland). In a less formal way several instances could be cited of Protestants meeting and sharing facilities with Orthodox and Catholic Christian brethren.

If encounter between East and West has become easier, however, real understanding seems to become increasingly difficult owing to the different cultural, religious, and other experiences of believers in East and West.

ONE CANNOT speak of the attitude of Protestants toward the state as though there were a commonly agreed position. Like Russian Orthodoxy and Roman Catholicism, Protestantism also has its Tikhons and Berans as well as its Vvedenskiis and Plojhars. (Observers have pointed out that for Protestants the front lines of the church struggle are not where the official fencing between church administrators and government officials takes place, but where the laymen and youth and parents reach out among fellow-workers and students in an intensified evangelistic program.) One can, however, identify certain basic factors which have affected the attitude and action of nearly all Protestants toward Communism: their varied relation to previous regimes—in the Balkans unrecognized, in East Germany with strong influence, in all areas regarding the state as essentially secular; their relation to other churches—which meant social, economic or political restrictions where dominant Orthodox and Catholic churches were closely related to previous regimes; their concern, which they believed was God's concern, for a more abundant life for all men, and which therefore demanded the correction of many social and economic injustices; their concept of the church as not being dependent on tradition or institution, but on the constant penetration of God in history through the lives of individuals and communities of believers; their concern for individual freedom and responsibility as the beginning place of faith and continuing revelation of God and of particular significance in the "massified" society of East Europe; their lack of a centralized authority to determine or to coordinate Protestant policy.

Varying experiences of Protestants on one or more of these points have resulted in varying responses to the present situation. In the Balkans minority Protestant churches at the outset were almost inclined to welcome Communists as their liberators from previous tyrannies. Elsewhere Protestants, and others, with a social conscience, remembering the injustices imposed on the people by the clerically related regimes of Dollfuss in Austria, Pilsudski in Poland, Horthy in Hungary and the long period in history when churches were in a position to effect reform and did not, insisted that Christians must see the deeper evil which preceded Communism, accept their own share of responsibility for it, and propose affirmative answers to the evil, which might at some points bring them side by side with the Communists. In East Germany, however, the Protestant church as such has spoken sharply against the "systematic oppression" of the present regime, its imposition of anti-religious ideology and distortion of the mind and spirit of youth, its curtailment of the churches' ministry and work of mercy to those in need. Smaller Protestant groups find less direct ways of making known their convictions about government and its programs, while continuing their ministry to people subject to it. A small number of more radical, non-church groups suggest that the political realm does not really concern them, and that they must simply get on with their religious work.

On the whole, however, Protestants have taken a position best described as "critical acceptance." They do not like Communist regimes, but Communist regimes are a fact, and if the church is to make its witness in East Europe it must do so in the context of the facts of East Europe. Its alternative is to flee or

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to rebel—which is a different witness. Many Protestants would take exception to Reformed Bishop Berecsky of Hungary on other points but on this point they would probably agree: "Our Church is not between East and West: our Church is in the East. She must serve here, and she must accept from God's gracious hands all struggles, travails and positive achievements of the great transition in which we live, as opportunities to serve. . . ."

PROTESTANTISM came into being in anything but a friendly environ. Where it has flourished it has done so not because believers sought to *defend* the church, but to *be* the church. In contemporary East Europe Protestants have on the whole shown more concern about faith and people than about the church as an institution. They have suffered considerable losses, but have also known renewal of thought, of witness and of structure. It is perhaps to this re-thinking of the nature of the church that Protestants in East Europe have turned in the most creative way. Very interesting documents have been produced by study groups in Hungary and Czechoslovakia, and the experience of other Protestants speaks loudly on this subject. To this writer it suggests that the genius of Protestantism may be very directly related to times of crisis, and this for three reasons, evident in the life of Protestants in East Europe.

First, while the state has no right to determine the shape of the church, if it attempts to do so the church can still work and witness. The church does not require a patron state in order to do its work.

Second, the Protestant faith does not require a specialized priestly order for its continued existence. Generations of proclaiming the priesthood of all believers suggested an immediate alternative to Protestants when the priesthood of the official clergy was restricted. So long as there were Christians there were priests.

Third, the church is gathered together as a community by God. If it is that, then Protestants in East Europe have been clear that so long as there were scattered believers there was a church. They could exist in the political framework in which God had set them and still be His people. In many places prior to the Communist order, small Protestant groups living under the oppression of previous regimes had to form themselves into "home churches." Lay responsibility and voluntary church support was a common practice. It had been done. It could be done again. Therefore with firm conviction in the ultimate triumph of God they could go about their preaching, healing and prophesying in the belief that they were His church, formed by Him for His specific ministry where they are.

And tomorrow? One might assume that the "safest" thing for Protestants is to return to a conventional institutional church life. This might be more acceptable to Communist leaders than the "renewed" churches of East Europe. Attacks on Protestant Christianity in the U.S.S.R. indicate that there is a real desire on the part of some Communists to root out this "renewed" religion which is not of their own making. That they cannot do so by administrative measures, Communist leaders have conceded. Whether they can do so by substituting their own religion or conventionalizing this renewed religion is yet to be seen.

WHAT IT MEANS

To Love One Another

AELRED GRAHAM

FEW THINGS are more obvious than that the world has still much to learn on that most fascinating of themes—how we are to love one another. Who will be our teachers? There is curiously little evidence that the Catholics, from whom such guidance might be expected, have much interest in elucidating the topic. To voice the conventional exhortations to the practice of charity is not to explain what it is, or how it is to be achieved. Whatever the reason, the matter which St. Paul held to be more important than any other lacks conspicuously, among us, its expositors. It would be pleasant to believe that this pedagogical deficiency—which, after all, may be dismissed as merely academic—is more than compensated for by our practical demonstrations of neighborly love in everyday life.

At any rate, it is with a sense almost of envy, as well as admiration, that one reads through a book like Erich Fromm's *The Art of Loving* (Harper. $2.75). Orthodox Christians, no less than others, may profitably be exposed to wisdom of this kind. Not everything Fromm says is wise: Karl Marx's categories of

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thought are taken much too seriously; the idea of God is, to say the least, unclear; the analysis of "self-love" is disappointingly superficial. But the reader's assent will be won by page after page of acute and rewarding insights. Some of them deserve to be rehearsed.

The quality of the author's observation is established at the outset, when he points out that most people think of the problems of love in terms of how to make themselves lovable, not of their own capacity to love. Considerations of "how to be popular," or "how to win friends and influence people," are largely directed to the bolstering of one's own ego; they carry us hardly any distance. Love, as commonly conceived, is something one "falls into," if one is lucky. This limited romantic view, true up to a point, overlooks the fact that love, in practice, is an art. It calls for a high degree of attention and skill; the emotional element needs to be controlled by the will acting in the clear light of reason.

The basic constituents, common to all forms of love, are *knowledge, respect, responsibility* and *care. Knowledge* resulting from thought, and not merely from sense impressions and sympathetic feelings, is necessary for satisfactory human relationships. Self-awareness is also needful. Fromm makes clear the importance of an objective knowledge, to overcome the irrationally distorted pictures we have of other people. "Only if I know a human being objectively, can I know him in his ultimate essence, in the act of love." And with this knowledge *respect* is closely linked. The root of the word is *respicere* (to look at) which suggests the ability to see a person as he is, to be aware of his uniqueness. Respect demands the absence of exploitation. "I want the loved person to grow and unfold for his own sake, and in his own ways, and not for the purpose of serving me."

Then, *responsibility*. The "responsible" person does not ask: "Am I my brother's keeper?" The responsibility he feels, for his fellow men as well as for himself, begins in a concern for physical needs, but develops, in adults, to embrace psychic needs as well.

Finally, *care*. Fromm uses the love of a mother for her child to demonstrate that love implies care. We cannot believe in a mother love where we see no care for the infant, if it is not fed, bathed, given physical comfort. On the other hand, we are impressed by mother love which results in care for the child. "*Love is the active concern for the life and the growth of that which we love.*"

THE ELEMENTS which go to make up the loving attitude form a synthesis, a "syndrome of attitudes" which develop from early childhood to maturity. When the child, then perhaps an adolescent, overcomes his egocentricity, the other person is no longer primarily a means of satisfaction for himself. "The needs of the other person are as important as his own—in fact, they have become more important. To give has become more satisfactory, more joyous, than to receive; to love, more important even than being loved. By loving, he has left the prison cell of aloneness and isolation which was constituted by the state of narcissism and self-centredness."

Even more succinctly: "Infantile love follows the principle: *'I love because I am loved.'* Mature love follows the principle: *'I am loved because I love.'* Immature love says: *'I love you because I need you.'* Mature love says: *'I need you because I love you.'*"

The vista begins to open wider. A common misconception is to identify love with its "object," instead of with its faculty, the actual power of loving. From this arises the folly of supposing it to be a proof of love's intensity when one loves only the "loved" person. The truth is that "Love is not primarily a relationship to a specific person; it is an *attitude*, an *orientation* of *character* which determines the relatedness of a person to the world as a whole, not towards one 'object' of love. If a person loves only one other person and is indifferent to the rest of his fellow men, his love is not love but a symbiotic attachment, or an enlarged egotism." Hence, the basis of all love is neither sexuality nor a vague intellectualist humanitarianism, but, precisely, the evangelical *brotherly love*.

This returns us to the complex of responsibility, care, respect and knowledge, the love the Bible speaks of. "Brotherly love is love for all human beings; it is characterized by its very lack of exclusiveness. . . . In brotherly love there is experienced the union with all men." Differences between men, in talents, intelligence, knowledge, are seen to be inconsequential in comparison with the "identity of the human core."

We may note the application of these principles, again, to a mother's love for her child. "The narcissistic, the domineering, the possessive woman can succeed in being a 'loving' mother as long as the child is small. Only the really loving woman, the woman who is happier in giving than in taking, who is firmly rooted in her own existence, can be a loving mother when the child is in the process of separation. Motherly love for the growing child, love which wants nothing for oneself, is perhaps the most difficult form of love to be achieved, and all the more deceptive because of the ease with which a mother can love her small infant. But just because of this difficulty, a woman can be a truly loving mother only if she can *love;* if she is able to love her husband, other children, strangers, all human beings. The woman who is not capable of love in this sense can be an affectionate mother as long as the child is small, but she cannot be a loving mother, the test of which is the willingness to bear

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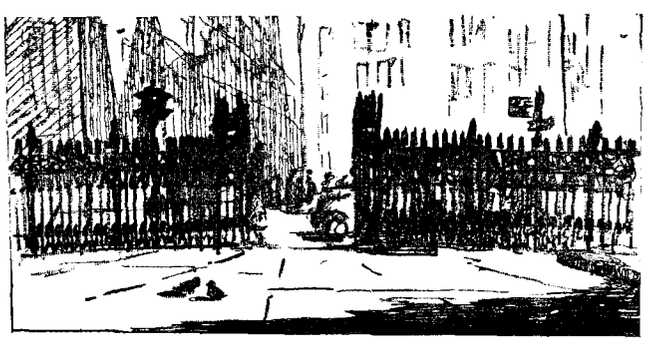
separation—and even after the separation to go on loving."

Sexual desire, unless it is pervaded by the tenderness of an all-embracing love, becomes only an expression of "egotism *à deux*." For physical craving of this kind can easily blend with, and be stimulated by, emotions other than love. Sexual desire is usually linked with the idea of love, and people may believe that they love each other when they merely want each other physically. Of course, love can inspire the desire for sexual union, but "if the desire for physical union is not stimulated by love, if erotic love is not also brotherly love, it never leads to union in more than an orgiastic, transitory sense." Without genuine love, sexual union leaves the parties strangers, as far apart as they were before; "sometimes it makes them ashamed of each other, or even makes them hate each other, because when the illusion has gone they feel their estrangement even more markedly than before. Tenderness is by no means, as Freud believed, a sublimation of the sexual instinct; it is the direct outcome of brotherly love, and exists in physical as well as in non-physical forms of love."

ERICH FROMM has profound and illuminating things to say about man's love for God. Some of these require qualification; but this, for instance, is worth noting. The nature of man's love for God corresponds to the nature of his love for his fellow human beings; and furthermore, "the real quality of his love for God and man is often unconscious—covered up and rationalized by a more mature *thought* of what his love is." In other words, how we love God depends not so much on our "ideas" about the Deity, as on the maturity of our mental outlook and, more basically still, on the sort of people we are. How well founded, it is worthwhile to consider, is the following comment?

"Just as automatons cannot love each other, they cannot love God. The *disintegration of the love of God* has reached the same proportions as the disintegration of the love of man. This fact is in blatant contradiction to the idea that we are witnessing a religious renaissance in this epoch. Nothing could be further from the truth. What we witness (even though there are exceptions) is a regression to an idolatric concept of God, and a transformation of the love of God into a relationship fitting an alienated character structure. . . In this respect, in the infantile dependence on an anthropomorphic picture of God without the transformation of life according to the principles of God, we are closer to a primitive idolatric tribe than to the religious culture of the Middle Ages."



Are there any techniques for acquiring the condition of lovingness? Following the masters of the spiritual life, the author pleads for recollectedness, concentration, awareness, humility and the objectivity which can be gained only by studying to live habitually in the cool light of reason. "There are many people, for instance, who have never seen a loving person, or a person with integrity, or courage, or concentration." Why is this? Because relatively few are prepared to undergo the discipline needful to be their own best selves. "The most important step in learning concentration is to learn to be alone with oneself without reading, listening to the radio, smoking or drinking. Indeed, to be able to concentrate means to be able to be alone with oneself—and this ability is precisely a condition for the ability to love. If I am attached to another person because I cannot stand on my own feet, he or she may be a lifesaver, but the relationship is not one of love. Paradoxically, the ability to be alone is the condition for the ability to love."

Yet in the achievement of a loving attitude we have to overcome the self-preoccupation known as *narcissism,* from which we all suffer to a greater or less degree. "The opposite pole to narcissism is objectivity; it is the faculty to see things and people *as they are,* objectively, and to be able to separate this *objective* picture from a picture which is formed by one's desires and fears." Innumerable inter-personal relations are marred by lack of objectivity. "How many parents experience the child's reactions in terms of his being obedient, of giving them pleasure, of being a credit to them, and so forth, instead of perceiving or even being interested in what the child feels for himself? How many husbands have a picture of their wives being domineering, because their own attachment to mother makes them interpret any demand as a restriction on their freedom? How many wives think their husbands are ineffective or stupid, because they do not live up to a phantasy picture of a shining knight which they may have built up as children?"

HOW IS OBJECTIVITY to be achieved? By living at a level deeper than that of surface emotions and immediate impressions. By living, that is to say, a life according to reason, whose groundwork is humility and of which the fruit is objectivity. "Humility

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and objectivity are indivisible, just as love is. I cannot be truly objective about my family if I cannot be objective about the stranger, and vice versa. If I want to learn the art of loving, I must strive for objectivity in every situation, and become sensitive to the situations where I am not objective. I must try to see the difference between *my* picture of a person and his behavior, as it is narcissistically distorted, and the person's reality as it exists regardless of my interests, needs and fears. . . . The ability to love depends upon one's ability to emerge from narcissism, and from the incestuous fixation to mother and clan; it depends on our capacity to grow, to develop a productive orientation in our relationship toward the world and ourselves."

One might multiply the quotations indefinitely. We could examine, for instance, the "paradoxes" of love. It is not those who work for us, but the people and the projects we labor for, that we love most. The friends who need us count more than those we need. Or so, at least, it should be, if we were wholly sane. Thus love for God will have reached its climax when it no longer expresses *need;* when we are so at one with ultimate Reality as not to be believing, but *"living* God."

A sound psychology cannot fail to illuminate the facts of religion, since religion itself, in the final analysis, is simply man's radical adjustment to *"That which Is."* The observations set out in these paragraphs might well be considered as no more than commentary, from the psychologist's standpoint, on St. Paul's great hymn to love (*agapé*) in the First Epistle to the Corinthians: "Charity (*agapé*) is patient, is kind; charity feels no envy; charity is never perverse or proud, never insolent; does not claim its rights, cannot be provoked, does not brood over an injury; takes no pleasure in wrongdoing, but rejoices at the victory of truth; sustains, believes, hopes, endures, to the last. . .; now, I have only glimpses of knowledge; then, I shall recognize God as he has recognized me. Meanwhile, faith, hope and charity persist, all three; but the greatest of them all is charity."

THE SCREEN

SOMEBODY'S ALWAYS CHASING SOMEBODY

THE ENGLISH have sent over a crime-and-detection movie that is just about the best escapist fare on our screens these days. Addicts of detective stories will welcome "The Third Key," but Michael Balcon's production is such good cinema that it should appeal to all types of audiences. Although the picture allows its viewers to escape from present-day problems, it does so by making them concentrate on a complicated puzzle, one that baffles detective superintendent Jack Hawkins and his Scotland Yard staff right up to the finale. The problem confronting Hawkins and his associates is the robbery of a safe in London, a robbery that looks to these intrepid guardians of the law like an inside job, until they discover that the nightwatchman who let the police in on the night of the robbery has run away and is really no nightwatchman at all. The underworld, who have a curious way of working with the police from time to time, still think this was an inside job: how did the thief know there was so much money in the safe on that particular night? Clue leads to clue, murder is added to robbery, and the chase, complete with blind alleys, gets hotter and hotter.

Even if "The Third Key" weren't so well made, it would be an interesting semi-documentary on the methods and pursuit of possibilities practiced by Scotland Yard. The well-written script by Janet Green and Robert Barr and the good cast directed by Charles Frend add considerably to the factual atmosphere of the whole piece. And whenever the plot or action gets too realistic or grim, touches of humor in the characterizations (like the garage man in Wales who asks more questions than the detectives who came to question him) or in the dialogue (like Hawkins' jolly wisecracks) bring the picture back to fortunate balance. Hawkins is excellent as the policeman who likes being a policeman, even though his lot is by no means an easy one; and so is John Stratton as the assistant who hopes to learn the business under his smart boss. As in so many English films, the large cast is good all down the line—good guys, bad guys, and those in between—even to the bit roles. One reminder: *see it from the beginning.*

OTHER THAN exceptional films like "La Strada" and "Gold of Naples," the imports from Italy have been rather disappointing lately. Unfortunately the newest arrival, "The Miller's Beautiful Daughter," does little to raise the slipping standards of Italian cinema. It is a remake of Pedro Antonio de Alarcón's

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Spanish novel, *The Three-Cornered Hat,* which is mainly about a governor's attempts to seduce a miller's wife. This story, set in 1680 Naples under the Spanish Occupation, with barely enough plot for a short, is stretched into a ninety-five-minute feature film; and in spite of its good cast and elaborate CinemaScope and Technicolor production, its themes, mainly sex and taxes, get very tiresome. Vittorio De Sica, as the Spanish governor, works so hard to win Sophia Loren, as the miller's faithful wife, that Marcello Mastroianni, as the angry miller, runs to Yvonne Sanson, as the governor's angry wife, and so on. Under Director Mario Camerini, the film is staged as if it were an *opéra bouffe* without music. The actors, elaborately dressed or underdressed in seventeenth-century costumes, seem to have a grand time hamming it up and chasing each other around; but the jokes about adultery aren't half as funny as they think.

ANOTHER ill-fated remake, this time a Hollywood production, is "The Seventh Sin," which brings Somerset Maugham's *The Painted Veil* back to the screen. Perhaps this story of a woman's regeneration should have been left to the past. Even with all the valiant efforts of the cast under Director Ronald Neame, Maugham's superficiality shows. The actors do their best: Bill Travers, as the English bacteriologist in Hong Kong who discovers his wife is having an affair and forces her to go with him into the hinterland to fight a cholera epidemic; Eleanor Parker, as the wife who has a change of heart when she sees what a fine guy her husband is and then gives her all to help him; Jean Pierre Aumont, as her ex-lover; George Sanders, as a wise-cracking waster who has a heart of gold beneath his false sophistication; Françoise Rosay, as the Mother Superior who disapproves of Eleanor but allows her to work at a convent where stricken children are being cared for. To be convincing nowadays, stories of regeneration need more sincerity and depth than this overripe melodrama.

PHILIP T. HARTUNG.

COMMUNICATIONS

THE FIFTH AMENDMENT

New York, N. Y.

TO the Editors: In your May 24 issue, John C. Cort, in his article on the Senate hearings on Dave Beck, states that "The American Civil Liberties Union has rebuked the AFL-CIO for taking the position, on which it mainly acted to suspend Beck, that no union official has a right to hold union office if he invokes the Fifth Amendment 'for his personal protection and to avoid scrutiny by proper legislative committees.' "

This does not fully present the ACLU's position about the interpretation to be drawn from a union official's invoking of the Fifth Amendment. The ACLU believes that the exercise of the Constitutional privilege should not be considered as a conclusion of guilt or the reason for automatic dismissal from employment. However, we most certainly believe it should be used by the labor movement as the basis for conducting an independent investigation into the union official's record, and if this inquiry shows malfeasance prompt disciplinary action should be taken. Our disagreement is with the automatic dismissal which prevents any hearing at which the full story might be developed.

We should add that the AFL-CIO now agrees with this position, for it granted Beck a hearing after the Teamsters Union president invoked the Fifth Amendment before the Senate Committee. This is an important amplification of the AFL-CIO policy adopted last January, and we have expressed our appreciation to the AFL-CIO for helping to clarify the meaning of invoking the Fifth Amendment.

PATRICK MURPHY MALIN,
Executive Director, ACLU.

THE CATHOLIC WORKER

June, 1957

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MORE ON "RETURN ENGAGEMENT"

PRESS COMMENT on my personal report, "Return Engagement" (June 7), and the letter to Congressman Walter quoted in it was gratifying. Editorials have appeared in papers all over the country. All those I saw supported the position outlined in my letter. Here are some quotes:

Denver *Post:* "Cogley is not only sticking up for his own rights but for those of all the reporters in America."

Toledo *Blade:* "He has invited a clear test of congressional investigative powers with respect to the free press guarantees of the First Amendment."

Washington *Post:* "We hope that Mr. Cogley will stand by his principles—and that the Committee will have enough Americanism to respect them."

Editor & Publisher: "This is an attack upon freedom of the press and freedom of thought."

Dayton *Daily News:* "He is standing . . . on ground staked out by the founders of our democratic system."

Hartford *Times:* "Fortunately, Mr. Cogley is both willing and able to stand his ground against this dangerous thrust at freedom of the press by the Walter committee."

Worcester *Evening Gazette:* "The House Committee . . . is getting onto dangerous ground."

Des Moines *Register:* "Continuing badgering of an author by a congressional committee over the author's work and his sources is the most un-American thing about the whole Cogley episode."

Wall Street Journal: "If men who gather information for publication are forced to violate the confidential relationship or go to jail, freedom of the press could be abridged for they would not be so likely to get the information they seek."

St. Petersburg *Times:* "We fear that Congressman Walter has a bear by the tail, one that could ultimately wreck public respect for Congress' necessary investigative power. Therefore, the true conservative, like the true liberal, must stand with . . . Cogley."

Sheboygan *Press:* "It would be unwise and un-American for Walter's committee to attempt to threaten freedom of the press by coercing Cogley . . ."

Easton *Express:* "The committee . . . has trained its guns on the heart of individual liberty."

Salt Lake City *Tribune:* "The case should be watched closely by all interested in freedom of information."

Long Island *Newsday:* "Freedom of the press and freedom of speech are in grave danger if writers and authors must live in fear of being dragged before a subpoena-wielding Congressional committee every time they touch a controversial nerve."

Minneapolis *Star:* "The spirit of American democracy flows from free inquiry and free expression—and congressmen should know this."

The hearing which was originally scheduled for May 15, then postponed to June 5, then to June 12 and then "until further notice" has not at this writing been re-scheduled. But, according to the June 12 issue of *Variety,* this most recent delay was necessary because the committee has other business in San Francisco. Congressman Walter, chairman of the committee, is quoted as saying that he "expects another Cogley hearing will take place but does not know when."

Another quote, an extraordinarily irresponsible if not malicious statement, is attributed to Congressman Walter in the *Variety* story: "He (Cogley) had information he tried to sell and is not so much concerned about protecting his sources as he is with not cooperating with the Government." I consider the statement about my trying to "sell information" libelous. Whether it is technically libelous, I can not say. That involves a legal judgment and I am no authority on the law. But I can shout from the housetops that there is no truth whatsoever in the charge. After I checked with the *Variety* reporter to be sure that Congressman Walter actually made it, I sent him the following telegram:

> Congressman Francis J. Walter, Chairman
> House UnAmerican Activities Committee
> Washington, D. C.
> YOU ARE QUOTED IN CURRENT VARIETY: "COGLEY HAD INFORMATION HE TRIED TO SELL." VARIETY REPORTER GENE ARNEEL CONFIRMED THE QUOTE WHEN I PHONED HIM. I DENY THIS CHARGE ABSOLUTELY AND CONSIDER IT LIBELOUS. NOT AN IOTA OF TRUTH IN IT. WHOEVER MAKES IT IS LYING IN HIS TEETH. I AM READY TO SAY AS MUCH UNDER OATH ANY TIME ANY PLACE.

Contempt of Congress is a recognized crime. I wonder if there is not a mutual obligation. What kind of crime is a Congressman's contempt for a citizen's rights and reputation?

JOHN COGLEY.

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A Voice From a Larger, Untrammeled Existence

IN THE TIME OF GREENBLOOM. By Gabriel Fielding. Morrow. $4.75.

By ALICE SAXON

THIS HAS been described as a "book for the connoisseur." A style of flawless irony and perception and a strikingly original treatment of the subject matter make it just that. The author writes of a schoolboy's indirect involvement in a horrible murder (of a kind that is currently all too familiar), of his reactions to this event over the period of time of his growing up, and of his final emancipation from its all but fatal psychological burden—via the counsel of a man named Greenbloom.

From the day they meet at a children's tennis party John Blaydon loves Victoria Blount. She is a white-faced, white-clad girl with black hair, tall and slender. They eat iced cakes together—only the white ones—they escape the party and walk through the woods; they swim in the nude, she nearly drowns, he applies artificial respiration, the iced cakes are disgorged, and the adult population descends upon the scene. A year or so later, and still in love, John spends a school vacation on a farm with Victoria, her divorced mother and the mother's fiancée. Disaster again attracts the girl; a traveling salesman lures her into his car and a search by the police and John ends in the finding of her murdered body. Sensational publicity follows, making much as newspapers will, of John, as the schoolboy sweetheart of the murdered girl.

Although it becomes amply clear by the last pages what the author is trying to do, the major portion of the book, following the initial event which occurs fairly early, presents some difficulties. The very virtues of the style employed—irony, understatement, suggestiveness — create a lack of understanding between author and reader. One is only sure that what is going on is something of intimate significance to the author. John's character, the nature of his love for Victoria, his reaction to the murder and his relationships with family, teachers and fellow students—all these are not so much plainly and directly revealed, as defined negatively, by inference: we learn more of what is not, than what is. One is conscious that a tension should be building up: an event has occurred from which the boy can never completely recover, one of those events which signify the loss of perfect beauty, or at least the illusion of this loss. And the conviction of having found and lost perfect beauty and having discovered in its place unintelligible human savagery renders the hero isolated, and at once pathetically and stubbornly inarticulate. It is mostly from the knowledge and memory of the event itself and from this intrinsic meaning which it must have, that the tension is felt. The technique of delicately avoiding a direct encounter with the hero's state of mind, preferring instead a highly-stylized indirect evocation, this, and a constantly shifting scenery of minutiae—briefly appearing characters and mysterious conversations—tend to dissipate the tension as it builds up.

John becomes acquainted with a friend of his older brother. This man is Greenbloom, an eccentric, egocentric, brilliant, Jewish university student of means, means enough to be a free agent in all his whims, and, thus, to be freely manipulated by the author within the plot. Greenbloom can decide on the spur of the moment to go to the theater in London or fly a private plane to Morocco with equal impunity; he is as free as John is chained. After years of misery, estrangement, changing schools and surnames to avoid recognition, John contemplates suicide and is not only deflected from this course but led to discover the meaning of all that has happened to him and a way out of his predicament — through a revelation from Greenbloom. It is a beautiful resolution to the story, one that brings great relief. Through Greenbloom's suggestions he perceives the universality of isolation and the futility of demanding that others be able to enter into our experiences and know them as we have known them. His guilt toward the intensity of his prolonged reactions to the murder is lifted as he perceives the common occurence of absurdity in human actions. And finally he glimpses what is to be the fruit of his agonies when Greenbloom informs him coolly that he will become a writer; "Already you have been made by your life to think more than enough . . . . you are fortunate . . . If one thinks enough, sooner or later one *must* write."

It is the character of Greenbloom who haunts the latter portion of the book, that portion which seems to be waiting for something to happen. He is difficult to assimilate. He is too much the "character," too obviously the author's pet, his prize, his masterpiece. If you are not captivated by Greenbloom you are lost; his whimsy tyrannizes the reader. But he is the machinery, the voice from a larger, untrammeled existence, that saves John from his steady and alarming downhill slide into self-annihilation. And this is a grave disappointment — despite the excitement of the initial story and the beauty and truth of the final insight—that John's salvation must come from an extrinsic source, that there is nothing at all from his natural environment, or, because this is so inadequate, from within his own self reacting to his environment, that can save him. The saving words are dictated to him, placed on his tongue by a mystic-cynic standing darkly in the shadows by a pond (in typical movie script fashion they have wandered out from a party for a smoke). It has a quality of suddenness, of the bizarre, a dramatic closing curtain. A less passive working out from within of the hero's own experiences would, I believe, do greater justice to the possibilities of the novel form.

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Wit and Wisdom

IN A GREAT TRADITION. By the Benedictines of Stanbrook. Harpers. $5.

By BETTE RICHART

THE SUBTITLE of this excellent book is "A Tribute to Dame Laurentia McLachlan, Abbess of Stanbrook." It is really—and properly—a tribute to the Holy Rule of St. Benedict, whose sons and daughters are looked upon by Toynbee as the greatest civilizing influence in the Western world. Jesuits may proselytize, Dominicans may annotate St. Thomas, Franciscans may fight the flood of modern materialism—but Benedictines guard the liturgy, and through the liturgy flows the life-blood of the Church.

Dame Laurentia was a kaleidoscope of a human being, rich in color, intricate in interior design. The Benedictines of Stanbrook (talented indeed, but as anonymous in humility as their founder could possibly wish) acknowledge her scintillance without minimizing its source, which was simply the wholeness of the Benedictine way. Nothing else could have produced and perfected this spiritual and spirited woman who did so much for true participation in the liturgy.

Her friendship with G. B. Shaw, recently publicized without much perception, was a small fragment of the kaleidoscope. Very probably it meant less to her than to him, for she was unique among his friendships, and he was not among hers. Or if he was unique, he was so in ways which did not greatly interest her. Her charity engulfed him, but he did not preoccupy her. Only the liturgy could do that.

Dame Laurentia's *Grammar of Plainsong,* translated into French, German and Italian, is "etiquette" for the Order of St. Benedict. The liturgy as the highest form of praise that we can know on earth was her vocation. As a novice, she was one day so distressed after choir that her Abbess asked what was troubling her. Forced to answer, she burst into tears and exclaimed, "It was *you,* Mother; you were so flat at Vespers!"

Fortunately the Abbess was amused, as the actress Mary Anderson was, years later, under different circumstances. Miss Anderson had come to consult Dame Laurentia about teaching a group of girls to sing the Salve Regina. Lady Abbess demanded Miss Anderson's version, summarily interrupted with "Oh, Mary, don't! You can't sing to God like that."

Her basic concept of chant was that it chiefly requires vigor, concentrated power, and massiveness of effect. Unlike many other experts, she never emphasized technique at the expense of content, reiterating that the text of the liturgy is its *raison d'être.* There is no other human fuction where so many subtle arts are fused to the glory of God, and it is largely because of Dame Laurentia's gifted efforts that Benedictine abbeys have remained islands of music in a world of dissonance.

The Benedictine spell of charity, humility, and liturgy is a peculiarly intimate one, as one can testify who lives within weekend distance of one of its fountainheads—St. Meinrad's Arch-abbey in southern Indiana. In the Benedictine community the equality of man is real rather than sentimental; Brother Gregory over his strawberry preserves and Dom Giles revising a poem are one. The liturgy, like death, is a great leveler; it is the voice of Christian charity, not a mere preoccupation of aesthetes.

Therefore I do not wish to leave Dame Laurentia, liturgist, behind in favor of Dame Laurentia, Abbess, or Dame Laurentia, correspondent. Yet the Benedictine vision of wholeness (the antithesis of the superficial modern "wholesomeness" which would flood the dark places of the soul with sweetness and light) demands that one acknowledge the total human being. Among her other accomplishments this one coined epigrams: "One should never treat the devil with politeness." "One does not get out of troubles by leaving the world." "Personality is God's greatest gift; He wishes it back perfected, not destroyed." And to a pompous visitor who inquired how many of her nuns were in the illuminative way, she solemnly replied, "All—except those who are in the unitive way."

It was this healthy sense of irony, this dislike of mystical pretense, that misled Shaw, I think. Her wit was often so similar, and equal, to

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(first of a series)

In the field of social action the Catholic Church is engaged in a wide range of activities here in the United States:

"The following are considered to be either in the movement or somewhere around the edges: about fifty labor schools and institutes of industrial relations; sixty-seven adult education programs; about fifty diocesan social action programs, varying in size, intensity, and variety (credit unions, housing, immigration, industrial relations, race relations, etc.); nine organizations devoted to motivation and formation of laymen wih some emphasis on social action, the chief of these being the Young Christian Workers and the Christian Family Movement; about six hundred occupational guilds and associations, ranging from the Guild of Catholic Psychiatrists to the Catholic Petroleum Guild (the figure of six hundred represents all chapters; the number of occupations is closer to thirty); some twenty chapters of the Catholic Interracial Council; four Friendship Houses (interracial settlement houses); six chapters of the Association of Catholic Trade Unionists and four other organizations more or less similar, such as the Catholic Labor Alliance of Chicago; about ten miscellaneous organizations ranging from the Catholic Rural Life Conference through the Catholic Economic Association to the National Council of Catholic Men. Quite a network, when you put them all together."

—John C. Cort
in The Commonweal
October 5, 1956

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his own, that he mistakenly assumed her philosophy was closer to his own that it could ever be. It was the seeker in him, not the reformer, whom Dame Laurentia loved. Benedictines, because of their way of embracing life as it is, can at times seem unorthodox to the theologically naive. But life as it ought to be is one of the forces that sent them where they are; to them the insights of suffering will always be dearer than the visions of Utopia, since the cross, not comfort, is our link with Christ.

Shaw's rather inane little handbook of atheism, *Adventures of a Black Girl in Her Search for God,* infuriated Dame Laurentia and was the cause of a schism in their friendship. He was probably sincere, not merely stubborn, in refusing to retract its blasphemies, and I am convinced that he grieved more than she did during the suspension of their visits and correspondence. No one could help rejoicing when they at last forgave each other their differences, and grew very old as indispensable friends. It is sad to think that Shaw never knew that she regaled her nuns with Gilbert and Sullivan from her death-bed, literally. Until her death she was a great voice, a great heart, a great wit.

The Benedictines of Stanbrook can write history, biography and criticism equally well. They have brought their late Abbess to life; this is a documentary that throbs and sparkles, and I wish I could know, one and all, its anonymous, humorous, and tremendously talented authors.

A Skilled Hand

THE TRUMPET SHALL SOUND. By H. M. Tomlinson. Random. $3.50

By PATRICIA DONEGAN

WITH A skillful blending of characters and mood, Mr. Tomlinson presents a quiet war story, and the very quietness emphasizes the unreality of destruction. In this story of an English family in World War II, one feels

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the sun shining after the deed is done, highlighting not only the results of the act, but the isolation of the individual who perceives it.

The Gales, an upper class family who occupy an ancestral home in Surrey, see the violent destruction of their accepted way of life. Young Stephen, a poet, is led to examine himself and his motives for being, in the most personal terms. Frustrated in his desire to be a part of the war, he finally finds a beginning in a seeming end.

The manner in which Mr. Tomlinson handles this passionate search for truth is brilliant. He works with a whole cast of characters and explores them to the limit of their pertinence, but one is constantly aware of the search and the importance of its outcome. One is always conscious of whether the setting—here so important—is within the hospital walls of Bewley or the Gales' garden, where "the perennials stood as still in windless sunshine as if in secret self-communion," and conscious also of the profound isolation of the individual who has been forced to face himself and survive outside of an established pattern and within the framework of deathly uncertainty. "The atmosphere of war, even when all is quiet—and especially then—is a breathing in of fear."

Tomlinson's characters are all isolated, their personal enigmas carefully explored, yet they do connect. And one, a sailor whose tales of fantastic voyages would be a digression in another book, provides the basis of an answer for Stephen. Another, a country farmer, brings a kind of peace to Lucy Gale, his sister. Then, when the destruction is complete, their home and part of their family destroyed, the two find a relationship to each other in hope. Lucy says, "Once there was another garden, worse for the man who was in it than for us. Yet it was not the end. It was the beginning."

Stephen was silent.

He asked presently, "What do you believe? Would you call this a beginning? It doesn't look like a beginning does it?"

"I suppose it never does. But it must be, it must be. It is, for us. I don't know what I believe. It changes. Sometimes I'm quite sure, and the next day I'm nearly all dark again. But I'm always quite sure of one thing. It's what we've heard called the Holy Ghost. That comes. I can't tell you any more. It keeps me quiet."

REVIEWERS

Alice Saxon is a regular contributor to The Commonweal.

Bette Richart, a frequent contributor, is a poet and critic.

Patricia Donegan contributes reviews to several literary journals.

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